THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 6 **April, 1944**

WHEN we are convinced of the truth of a matter, there is no reason why we should not voice that conviction as strongly as the case demands, but there is no reason why, in such case, we should demand acceptance of it. Theosophists do not demand acceptance of Theosophy; we point out its principles and their applications. Theosophy makes certain statements as being matters of knowledge by perfected men, but not as statements to be believed. It is shown that such knowledge, being acquired by Them from observation and experience in many bodies, can be reached by all men, and the ways to do so are pointed out. The reasonableness of the claim of knowledge takes the statement out of the realm of dogma. —R.C.

CONTENTS

FOUNDATIONS OF FAITH 241
VIRTUE AND WISDOM 244
THE SCIENCE OF LIFE 245
A BAFFLING PICTURE 254
ANTIPODAL POWERS OF MANAS 255
THE DOCTRINE OF THE GOLDEN AGE 256
WHAT'S IN AN ATTITUDE? 261
AMONG YOUTH-COMPANIONS 263
GREAT IDEAS IN SMALL 265
SCIENCE AND IMPERSONALITY 266
PRACTICAL THEOSOPHY 268
ON THE LOOKOUT 270

Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volume I is out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

Because of the nationwide paper shortage, we are under the regrettable necessity of reducing the amount of paper used in printing this magazine. To alter the margins or the size of type used in THEOSOPHY would destroy the uniformity of Volume XXXII, besides presenting difficulties to subscribers in their use of the bound volumes as study-texts. We have chosen, rather, to reduce the number of pages per issue. For the present, therefore, THEOSOPHY will contain forty pages only. Meantime, though publication costs have increased, the reduction of eight pages will obviate the necessity of raising our subscription price at the present time.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

AUM

Anger is the passion of fools; it becometh not a wise man. Mercy is the might of the righteous. —VISHNU PURANA

THEOSOPHY

Vol. XXXII April, 1944 No. 6

FOUNDATIONS OF FAITH

GREAT changes are taking place in the world, changes which William Q. Judge summed up in the term, "transition age." Specialists speak of these changes according to their specialty; thus, we have technologists writing about the "chemical revolution," political thinkers discussing the "peoples' revolution," and economists arguing about the tendency to corporate structures of international scope. Writers sensitive to intellectual trends report that the day of the "renaissance man" is over and a "new god" is about to be born.

Empiricists and scholastics wage war over theories of "values." Scientists extend an irenical hand in the direction of the churches. The bitter-enders of logic and the scientific method bewail the "failure of nerve" which has overtaken the hard-headed skepticism of the nineteenth century and we are warned against the "yogi" propensities of certain schools of religious thought. There is no general certainty in the world, and little promise that a sense of certainty will develop about anything in the near future. We have reached a fluidic point in the moral and intellectual history of our time. Some men are beginning to say, quietly and poignantly, "We do not know." They are like the tribe of South American savages described by Julian Huxley, who, when found squatting silently, huddled in a group along a jungle trail, explained that they were waiting for their souls to catch up with their bodies!

To live as human beings, men require principles of explanation to give their strivings significance. When the principles of explanation they have relied upon crumble away, new principles must be found or the whole structure of their culture will give way, too. The modern world is confronted by these alternatives.

The great mass of people—those who, in the words of the Stanzas, "received but a spark,"—do not participate consciously in such great historical changes. They are borne along on the mighty tide of race evolution. They are the "believers" in a religious age, the "free citizens" of a revolutionary age, and they become the great army of "consumers" in an economic age. They respond to the explanations provided by the Manasa, the returning Nirvanees who are the creative spirits of the cycle. They are alternately helped and victimized by their more experienced brothers—left to "eat cake" by an irresponsible nobility, or deified beyond their capacities by an irresponsible Rousseau. They are "organized" by dictators, exhorted by religious fanatics, and led by demagogues. Their minds are enslaved by priests and their bodies are sacrificed in "holy wars" planned by Popes and kings. Century after century, they have been made to believe in the formulas of explanation devised by the intellectual classes, and made to suffer for the break-down which results from the inadequacy of all formulas.

It is they, the "infant humanity" of a planet, whom the elder brothers of the race long to liberate from the delusions of matter and the deceptions of men. And yet, this cannot be done without the help of those intermediate egos, the more *responsible* intelligences who stand somewhere between the infancy and maturity of the cycle of evolution. We behold today a world cursed by the sins of omission of laggard Arjunas. The very confusion of thought confronting thinking man of the twentieth century has resulted from the intellectual and moral selfishness of those who ought to have been the leaders of the race. They might have been fortune's favored soldiers, but instead they are presiding over a cycle of destruction so complete that it threatens to outdo the Atlantean debacle.

In some such way as this must we measure the karmic debt of the age in which we live, gain some intimation of the wrongs that must be righted, of the useless suffering that only ages can heal.

Our intellectual leaders, those who speak of "changes" and "transitions," can never guess the deep responsibility theirs—though borne by all of us—for the tragedy of the present. Nor can they divine what the foundations of the new faith must be.

It is probable that the interim of doubt, of questioning and turbulent conflict and controversy will last several decades more. The old explanations must die completely, and the right questions must be asked to form a matrix for the new faith. The near future will

be a period of false prophets and anti-Christs, of men on horseback, of monks to lead us back into the past. It will be a period of sifting and leavening, of sorrow and bitter laughter. For this is the Iron Age, in which the evolutionary burden is seldom eased and never lifted.

The real nature of the transition may be understood, perhaps, from analogy. H. P. Blavatsky describes the evolution of intelligence in the lower kingdoms as a progression through states of matter; but human evolution, she says, proceeds through states of consciousness. The great transition from one order of evolution to another took place as a result of the lighting up of mind, the descent and incarnation of the Manasa Putras. In this period of race development, a similar transition must take place. The cycle calls for a deeper penetration of egoic light into the personal man and a corresponding and reciprocal elevation of the plane of human life. An acceleration of psychic evolution on the one hand, and a more conscious Manasic control of the psychic processes on the other.

This is the occult psychology of the transition. Its ethical meaning is that of universal brotherhood. For the individual in his search for enlightenment, it means a more conscious reliance on the inner light of the soul within, and a rejection of authority, as such, in all its coercive and suggestive forms.

Thus it follows that the day of dependence upon theories and formulas is waning. The thoughts of other men, however impressive, are no longer to be taken as the final keys to the mysteries. The hour for each man to rise up and assume the prerogatives of a self-conscious individuality has arrived.

The world-wide tendency toward collectivization and external unity is simply evidence of the necessity of Brotherhood. The law of the cycle can not be denied, and unless men are prepared to act as brothers voluntarily, the very necessity of evolution will impose the form of unity through the agency of conquest and world empire. If Brotherhood is not learned through inward realization of the Self, the resourceful Law will have its way with us by other means.

True ideas of the future are shadowed forth in materialized forms of the present. Determined individualism—the extreme of "independence"— is the distorted reflection of man's longing to be a free soul. The rising interest in anarchism as a philosophy of life bespeaks another facet of the same truth. These two great tendencies of the cycle rush in opposite directions, driven by the centrifugal

energy of their material embodiments—one, the drive toward physical unity, and the other, the inward longing—almost "lust"—for freedom. There is no resolution of these opposing forces except in knowledge of the spiritual nature of man, of the uncoerced and uncoercible nature of the soul and its organic unity with the souls of all other beings.

Knowledge of the Self, knowledge of the Law, and knowledge of the Purpose of human existence: these are the keys to the age, and the open sesame to the great portal of the future. Only these ideas can guide the race through the cycle of transition with a minimum of failure, catastrophe and human woe. They are the ideas that must become potent in the world of tomorrow.

Virtue and Wisdom

Question: *In Forum 16 it says: "Virtue leads only to heaven. Wisdom leads to union with the whole." What is here meant by virtue?*

W. Q. J.—According to the dictionaries the radical meaning of virtue is *strength.* Other meanings are bravery, efficacy, valor, moral goodness, the abstaining from vice, or conforming to the moral law. In this last sense the word is used. There is nothing synonymous between *virtue* and *wisdom.* In the Christian scheme fear of God is the beginning of wisdom. There is the mere wisdom of erudition, but properly *wisdom* means *having knowledge* or *to know;* or skilled in arts, science, or philosophy, or in magic and divination. (2 *Samuel* XIV.) In homely language, then, to be virtuous is to be good; to be wise is to possess knowledge. If the kingdom of God is the perfectness of evolution, then knowledge is what leads to it sooner than virtue. Of course these terms are used with the theosophical scheme of man and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is all.

—*The Theosophical Forum,* January 1891

THE SCIENCE OF LIFE

[The affirmative aspect of H.P.B.'s iconoclasm appeared in her championship of those who were sincere devotees of universal ethics. These she honored, no matter what their "religion" or reputation in the world of men. Many of the "esotericists unaware" called themselves free-thinkers, atheists or agnostics, but the name signified only a rejection of orthodox Churchianity. Count Tolstoi was a case in point. H.P.B. wrote that "no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount." She said, "his whole life is an exemplar of Christ-like altruism and self-sacrifice." In her article, "Diagnoses and Palliatives," where she defends Tolstoi's *Kreutzer Sonata,* he is characterized as "the greatest psychologist" of the nineteenth century. Tolstoi's daughter, Alexandra, in an endeavor to explain his understanding of human psychology, has written that "it was impossible for him to be with any one for even a few minutes without transferring himself into the innermost being of that person." And as the first step in true occultism is devotion to the interests of another, this observation is of deep import.

The present article first appeared in *Lucifer,* November, 1887, in the same issue with one of H.P.B.'s great editorials, "Let Every Man Prove His Own Work" (reprinted in THEOSOPHY, November, 1941), and that article might well be reviewed in connection with "The Science of Life," for Tolstoi proved his conviction that "There is only one way of influencing men towards a good life: namely, to live a good life oneself."—Eds. THEOSOPHY]

WHAT is Life? Hundreds of the most philosophical minds, scores of learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the mani-

festations of life, but that which science calls living matter, is, in sober truth, *dead matter.* Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole,* puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life,* but only that of the *appearances* of life. While true philosophy stands Oedipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a "phantom," as Du-Bois Reymond calls it? For his taunt that "life," as something independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocaenosis and Bioparodosis*, ever helped a Huxley or a Haeckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. "That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN"—is the answer to the riddle of the Sphinx. But "man" here, does not refer to *physical* man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze

*Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Lef N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy will be found on the perusal of a few fragments from a lecture delivered by him at Moscow before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking** the part for the whole, called these manifestations the integral total of life. . . .

* "Mistaking" is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. "*Pretending* to mistake" would be more correct.—H.P.B.

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query "How are we to live?" appears so simple to man that he esteems it hardly worth his while to touch upon it. . . . One must live the best way one can—that's all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study *self*. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me,* pleasure.

Meanwhile, something else is bound up with this knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; and that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other.

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that I may be made comfortable."

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe—if his reason has only thrown any light upon the results of his activity—must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between the vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever. If they only think of it, each will see as clearly as the other; *firstly,* that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany, is solely due: the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. Secondly, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life,

but that they are in flagrant contradiction with them. And thirdly, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that incipient state from which begins life, and the ultimate limit of life.

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; i.e. he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind? . . .

*This is what the Theosophists call "living *the* life"—in a nut-shell.—H.P.B.

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected, as the tree is subjected to its law, we *see* not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively—since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformation to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; *i.e.* that upon which we are called to work and to rule by subjecting it to the law of reason. . . .No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death; for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death. . . .*

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man—only this solitary light which burns within his soul.

We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average theosophist, will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that "solitary" light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the "animal" outside us may remain blind to it—is that "Light" upon which the Neo Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realization of the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul—which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutation of the baser metals—the *animal mass*—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist,* the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other.

Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. *"It is in every man and in every place,* and at all seasons, and is called the *end* of all philosophers," as the *Vedanta* is *the end* of all philosophies.

To wind up this essay, *The Science of Life,* a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their "animal." He who lives for Self, and only for *Self,* will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery with one of the highest. For, as the author on "Hermetic Philosophy" beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself.* For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt,* the true immortality. He may know truth as it really is—*Aletheia,* the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi has well understood the riddle. —H.P.B.

A Baffling Picture

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvelous mystery of human development. The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. —H.P.B.

ANTIPODAL POWERS OF MANAS

Freedom-License

THE concept of freedom brings up in the mind many strange and unacceptable ideas and, though freedom is the common goal towards which all men strive, each has his own ideas as to how that goal is to be attained. By some, it is through economic equilibrium, where each will share bountifully in the world's goods. This is commonly expressed as freedom from want. By others, social mal-adjustment is thought to lie at the root of all our troubles. Through the establishment of certain systems and the bettering of environment, the cause of human bondage, it is believed, will be removed. But how is it possible, in a world of changing standards, among peoples of varying intelligence, to provide conditions suited to the needs of all? How is it possible to adopt fixed systems, when the essence of all progress is change? In any given situation, the constant process of growth, the expanding horizons of mind, will produce in time the feeling of constriction. In the wake of growth, all forms and systems, however "perfect," must change.

Others say that the only sure road to freedom is down the modern speedway of science, with new inventions, new means and devices for making life easier. But who is not able to see that the more *things* we have and depend upon for personal comfort, the more enslaved we become? What greater bondage can there be than dependence of the human spirit upon gross and material possessions? It is not more things that are needed, but a higher use of those we have.

For most men, freedom is mere *license,* or privilege, an ideal relating wholly to the personal man. Based upon present ideas of personal ease and comfort, "freedom" is an idle dream conceived largely in relation to present enslavement. While the spirit of the word means detachment, without encumbrance, we think of freedom only in terms of *getting* something—freedom to *have* this, that, or the other object of desire. Men live their lives almost entirely from the point of view of the personality, or lower mind, that is, from the plane of desire, with its manifold avenues of expression. Does, then, the personal man really want freedom? Where is the man who, in the words of the *Gita,* could be "happy and content in the Self through the Self," who is ready and willing to let go of earthly attachments? That which the personality seeks is license, or liberty to move unrestrained in the direction of its desires.

Freedom, theosophically considered, is a term relating wholly to the nature of Soul, or higher Manas. That which is bound is the Soul. The subject of the *Gita,* as of all sacred texts, is the freeing of

the Soul from the bonds of conditioned existence. Not till this has been achieved, not till final liberation is attained, can true freedom be known, for "*Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire, for it was desire that caused so many thoughts and ignorance of the true nature of things."

Through desire the Soul is bound, and through the purifying of the desire principle will final freedom come. Desire, as presently operative, is the great Deluder, the evil Tempter of the human mind. Like a hungry demon whispering into the ears of man, it leads the unwary soul into all sorts of entanglements. "Get me this," it says, "and I will make you happy. Get that, and of all men on earth you will be the most contented." Greater delusion there has never been. Has not all human experience shown that the fulfillment of desire never brings peace or contentment? Have we not learned that desire is like a raging flame,—insatiable,—that each desire attained only whets the appetite for something more to come? "Do not believe," says *The Voice of the Silence,* "that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart." One desire attained leads only to another. Fulfillment never brings more than momentary satisfaction, but like dead sea fruit, turns to dust and ashes in the mouth. "True happiness," said the Buddha, "comes not from an abundance of things, but from the fewness of wants."

Real freedom is desire regulated by moral fitness, a spiritual quality of the Higher Mind. Unregulated desire is license, a psychic quality of the lower, separative mind, leading to absorption in selfish and personal ends. The former alone leads to true liberation, while the latter, giving the appearance of freedom, binds the Soul to greater and greater ignorance. When the principle of desire has been thrown into its own sphere, Buddhi becomes the mover of the Will. This is desire regulated to the higher needs of the Soul in order that Its Law may be fulfilled. The Soul then has power to live and act consciously on higher planes than the physical, in finer bodies than the material. On higher planes, "he sees and feels and hears and speaks and acts (as he does on the physical plane) but he can be here, there or elsewhere, wherever his thought brings him, wherever his desire is; he can move freely and unhampered by gross physical material. . . . There he has freedom."

The ideal of freedom all men seek must be had by man while on earth but it will be freedom not of the body but of the Soul.

THE DOCTRINE OF THE GOLDEN AGE

by GUILLAUME POSTEL

II

[*The Doctrine of the Golden Age* is not here given in its entirety, since the latter half, in especial, contains long passages which are merely Catholic doctrine, and our interest is rather with Postel's expression of universal, comprehensive, or truly *catholic* principles, which are not possessed by any one Church, or by any church whatsoever, but are the sign-manual of the universal wisdom from which all creeds, beliefs, and religions have sprung. As remarked last month, those in the Middle Ages who were "finger-posts" to the One Truth were forced to employ great circumspection in their public utterances. Their light was hidden under the bushel of orthodoxy, and, as in Postel's case, the truth shone only in a phrase here and there, or a brief reference (like that to the "Pagans and Pythagoreans," p. 260) whose implications are not developed. Also, many puzzling sequences in *The Doctrine of the Golden Age* will be made clear if it is remembered that the Higher Self is the true "God" to which mortal man must aspire. Above all, the impetus toward self-examination and self-study is here unmistakable. This alone would certify Postel as a self-reliant soul who pursued the higher evolution of man by self-induced and self-devised efforts.—Eds. THEOSOPHY]

WHAT does it mean to meditate? It means to stop and think at length on a word, or on a proposition, or on a fact, or on a benefit of our Lord, and considering his infinite goodness, clemency, power, wisdom, mercy, justice, virtue, glory, and other perfect qualities, and on the other hand to think of man's infinite badness, felony, debility, ignorance, avarice, injustice, vice and opprobrium, notwithstanding which the Lord has condescended to create us and to live in us, and to call and make us not only in his likeness and image, but Children, Judges, Kings, Popes and dominating Gods and Lords of all the world, did we but for a short while begin to have perfect charity down here in this life. And thus meditating we shall incite our spirit to humble and despise ourselves, and to glorify and praise the Lord. . . .

What is contemplation? It is known to few people and most difficult to explain, but by analogies it must be made clear. Just as the doctrine of metaphysics deals with natural things without considering the words, nor the bodies, nor the images which are in the soul, but by considering them through their essential, abstract virtue, quite apart from the body, the same must be done in contemplation. But meditation must become contemplation when our soul endeavors to know and feel God in all nature, so much that in it we consider but the supreme cause, which is the essence, unity, truth

and goodness divine, and then the formal or formative virtue from which proceed the souls and perfections, the material one from which come the bodies, and the acting intellect which makes all things, ordaining them to their end; and the passible intellect, which makes all things, and executes by effect, what the other ordains; in short, to contemplate in all things the spirit of God, as believed, held and said in the Ethiopic Church—the spirit of the Father, the spirit of the Son, and the create spirit of the uncreate Holy Ghost.

Contemplation, then, is nothing else than reducing all things into divine beauty, and the passion of God into the infinite love from which it proceeds. . . . Thus contemplating, the likeness of such love will have to be recognized in all the Saints and Martyrs, and little by little imprinted within the contemplator.

Which is the supreme opprobrium and the one most pleasing to God that a man could endure for the love of God? It is when with perfect zeal and adorned with true knowledge, and with charity and love of God and his neighbour, a man is able (conforming most prudently and wisely to the first forms of the divine will) to do and to suffer all that is possible in the world, however much the world call him foolish, insensate, desperate, stupid, vile, abject, or seducer, excommunicated, wicked, and worthy of all the world's evil and infamous appellations.

And God is pleased a thousand times more if a man suffers abuse cheerfully and above all unjustly, for love of him, than should he suffer in fact all the wrong in the world, in his possessions as well as in his body. . . . The true lover of God knowing that honor is the noblest, highest, most desirable and dearest thing in the world, endeavors all the more for the glory of God to renounce it and be deprived of it, as it is dear and valuable to all the men of the world. Thus in truth man shows himself dead in himself, and a God incarnate or a divine Image.

What then are the supreme rules for being like unto God? *To suffer more than one can injure* or hurt, and *despise more than one can desire.* For by the first rule is abolished the irascible part with its fury and felony from which otherwise would proceed wrath, hate, vengeance, and in general all kinds of malevolence and ill-will against one's neighbour, as well as lack of charity. And as to the second rule it destroys all the vice of the passional part from which proceed pride or love of one's own excellence, avarice and lust. When these two roots have been subdued, man is in truth as if omnipotent, using the irascible part against himself to correct himself and the other to help his neighbour. For it is not possible to inflict anything

upon him but his own will. Now if he thinks how happy he is suffering evil, what is he when receiving good? Truly therefore, the foundation of immortal life and of the resurrection is the practice of these rules, for it shows that God is alive in us, and not the will of the flesh, nor the will of man. And thus through communication with our Lord and heavenly Father, who alone is immortal, the Word is made flesh, in the members as well as in the Lord. . . .

As to the actions of the body, which are the most excellent? When one is well instructed and learned the mouth is the holy organ that must be used the most to teach others. And next, the ear to hear the divine word. And next, all the senses and the whole body to carry out the divine Word. To endure pain in our body, causal as well as voluntary pain, the pain we inflict upon ourselves as well as that received from others—is exalted above all, because patience, in dishonor as well as in pain, is a most necessary thing, from which alone comes perfect action. It is proof of humility. Nor is it possible that a man be humble and not patient, when, losing possessions, life and honor, he deems himself most worthy of suffering this and worse. When, for speaking and proclaiming the most certain truth, or for preaching the divine Word, or for arguing notorious and public sins without naming persons, one is persecuted, then one is happy the more one suffers patiently. In brief, every kind of consolation given to one's neighbour in perfect charity, and without any dissimulation, hypocrisy, or mockery, is the most excellent use that can be made of the body.

What is the most excellent use that can be made of temporal possessions? . . . It is for no other purpose than that after us and to the best of our knowledge there shall be no one in want, mainly after we have made moderate use of them for our need. For we must love our fellowmen in all ways as ourselves, giving them temporal as well as spiritual help, in the love of the common and heavenly father, who extends help to whom and how and when he chooses, in order that who receives it recognize it from God and use it without abusing it, as dispenser and not as owner, extending it to his brothers. Drink, food, garments, help when in debt, or sick, or in prison, are the things we must give. What are the other actions or work of the more noble part of man? Perfect knowledge of God and of oneself, and then of all creatures.

What does knowledge of God lead to? To loving him with infinite love such as he is worthy of, and consequently not to wish, nor believe, nor know, nor do any worldly thing, except for the love of God, in order that he be the more loved, the more he is known and

served. Therefore all reasonable creatures should know more of sacred and divine things than of human, and then know the natural, moral, artificial and mixed things, above all, agriculture and food, which are partly natural and partly artificial.

What is the purpose of the so much recommended knowledge of oneself? It is for loving with perfect love the immortal and spiritual part, in order that according to that love we love our neighbour as ourselves, and for resisting with most discreet hate, war and violence against the body, the evil and lustful passions, and insatiable appetites, in order that the chastised body be subject to the spirit.

Why must we know the creatures? Because God is by himself incomprehensible in this life, and cannot be known except through effects and works. Among other things we must diligently inquire into human nature, the simple medicaments and Agriculture. In the knowledge of man, it is necessary to clearly recognize the soul as the one for whom the world was made.

Which is the highest source of justification or perfection? . . . As to its growth or increase, and to its consummation, it must be through continuous desire, and extreme diligence of good deeds done in charity and perfect faith in God, and defiance of oneself, and continually accusing oneself in full sincerity; and herein is the true root of our justification as to ourselves, that we accuse ourselves of being sinners all the more, the more blessings and good works we receive from God. And so powerful and strong is accusation of oneself, that rather would the notorious and public sinner be justified accusing and truly recognizing himself as sinner and desiring to mend his ways, than the most righteous man in the world who fails to accuse or condemn himself. . . .

Although had man never actually committed sin, yet it would have been necessary that man all the more accuse himself before God, the more he had been just. . . . This is why the Pagans and Pythagoreans, and all natural judgments in the past, have held that each righteous man thus had to confess: *Quid Praetermissum?* (said Virgil after the Pythagoreans and Pagans) *quid gestum in tempora? quid non? Cur hic facto Decus abfuit? etc.* Meaning: What did I forget, or wherein was I negligent? What did I do importunately and out of season, or in due time? Why did I fail in this? etc. . . .

As to the things that used to be believed, men must understand them and know how they are by reason disclosed in the books of the Concordance of the world, in the Christian Euclide. . . . Put into French, they will instruct all the world, in order that men should understand by reason all that they used to believe.

WHAT'S IN AN ATTITUDE?

LIFE continually presents problems. All walks and endeavors are confronted with seeming mysteries. How many of our problems ever really get solved? It may be said that many of them, perhaps a majority, do get solved in the process of time, and for this the student of life is humbly grateful. But no two persons meet quite the same problem, no two minds are exactly alike, and so the situation that proves simple of solution for A, may in B's case "hang fire" for years or for a lifetime.

Has there ever been discovered a fundamental method or equation applicable alike to all problems?

A question here implied must first be settled: Is there anything common to all problems, or common to all solutions? After due reflection it will probably be found that all problems are fundamentally moral, and all solutions fundamentally ethical. Indeed, it is difficult to see how it could well be otherwise.

The student to whom this becomes self-evident may find that he has uncovered his own "law of solutions." But mere perception, even brilliant perception, of the high quality and virtue of the ideal, is hardly sufficient to translate the ideal into terms of everyday practical action. New patterns of behavior are evolved slowly, from within out, and not without pain. But need the determined seeker abide the dead-level treadmill processes to which his less-perceiving brothers have committed themselves? He may be certain he need not. For the Teachers of Boundless Vision have written down for him once more the Problem-Formula of the ancient schools, the talisman of all occult progress down the ages: "Live the life, and you shall know the doctrine."

But to this the pupil might reply sadly: "Verily, must this be so. But where is one to be found able to 'live the life,' and how often do the very thoughts of it fill one with mixed joy and despondency!"

The earnest student, in the very keenness of the pangs brought on by this condition of inner inequilibrium, here finds joy. For, almost in spite of himself, his efforts to "measure up" are rewarded. Sooner or later two things dawn on him: he begins to see the familiar outlines in himself of the condition characterized by Krishna as "this despicable weakness of thy heart"; and, in close alliance, be-devilling inconstancy of mental outlook and vision.

This "despondency of Arjuna" is not a major problem, save when the aspirer weakens and allows it to become so. With determination to rise out of the condition comes the greater reward, clearing vision.

In the light of a purified understanding, the student will be reminded that he must decide now on a course of action open to him, open to every one who strives to live the life and to self-solve his own problems. He may find, too, that to hold the altitude gained, he must use teeth as well as hands.

But "to him who hath, shall be given," and during that moment on the mountain's top he will understand, not simply observe, the familiar dark valley below—too dense for sunlight to enter; will know how little of stirring now is needed among its foliage to bring out the wildcats of passion.

What now shall sustain this vantage acquired; what is to be the changed basis for thought and action? The student perceives that what is wanted is a whole new set of the rules of life. Different ideas, nobler, purer, stronger; a new "mind"—nothing short of that is wanted—a mind of a sort that will subsist but on the food of loving deeds.

Time will pass, and energies be dissipated, hardships and handicaps encountered and overcome, ere the knots are well loosed. But the ordeal is no hallucination, nor a joyless task. For this, at all events, we have the testimony of Sages. They ever point beyond, indicating that with the joy of effort is the knowing of the doctrines. The victory is to those who are able to take and keep a firm "attitude of mind."

The materials for this grander outlook—have they been supplied? They are ready, and never have been far from hand. Let the aspirant search no farther afield, let him "return hence" to the *fons et origo* of all search, the Fundamentals of Theosophy.

Let him resolve in mind and heart to salute and honor in all men and things the Eternal Presence of the Self;

Let him resolve to cease finding fault, even with his own "failings," knowing that all is Divine Justice;

Let him resolve that his day-to-day program shall embody a few—if only a few—of the simple precepts of the *Bhagavad Gita,* the *Voice of the Silence:* "For even a little of this practice delivereth one from great risk!"

The battle is on, not won. It will continue. But the seeker for light has discovered the Middle Path, the golden mean. His course is charted; of eternal device are his log and compass. Thenceforward, over seas smooth and stormy, he may, if he choose, "sail beyond the sunset."

AMONG YOUTH-COMPANIONS

THE period for Outside World Contacts was opened by King with some remarks on Lin Yutang's *Between Tears and Laughter,* the attention of the group being called to the review in THEOSOPHY for February. All wished to see this "best-seller with Karma in it," and the book was passed around the circle.

"Speaking of Karma," Janice said, as she turned the book over to Martinez on her left, "our psychology instructor gave us an interesting article for assigned reading last week. It is called 'Some Criminologists and Free Will,' by John Edward Coogan, who is the director of the Department of Sociology at the University of Detroit. I see by your poised pencil, Dave, that you want the publication. It was in *Federal Probation,* the 1943 October-December number. Mr. Coogan relates how the doctrine of free will has been attacked by recent criminologists who believe in determinism. But he declares that there seems always to have been popular belief in free will, and pertinently, if ponderously, suggests that 'a democratic appreciation of the judgment of the common man should counsel something of diffidence in its rejection by the professional criminologist.' Coogan states that he is not deducing free will from some dogma, but from immediate evidence in universal experience."

"It's good to hear someone approach a philosophical idea from that basis," remarked Alayne. "So many people do not permit themselves to consider a notion that the common man 'just naturally believes,' for fear they will be thought superstitious or reactionary or unsophisticated. Yet a doctrine like that of the free will of man, which has had general acceptance in many centuries, under many different conditions of life, has much to recommend it. A work of literature which has enjoyed a steady popularity for a few generations becomes a classic, and people expect that any man will find it worthy of respectful consideration. On the same basis, aren't classic ideas entitled to their quota of serious attention?"

"That was one of Lessing's arguments for reincarnation," Martinez pointed out. "He asked, why can't we think man has more than one life in this world? Is this hypothesis so ridiculous because it is the oldest, because it is the theory man's understanding immediately hit upon, before it was perverted and weakened by scholastic sophists? I have always wondered why that 'argument' isn't brought up more often. It seems such a natural way to view the subject. I suppose it is human nature to think up objections with the brain mind instead of exploring our true feelings or intuitions."

"Which reminds me," spoke up Dave, "I've been meaning to recommend 'The Common Man' by H. M. Tomlinson in the Janu-

ary *Atlantic.* I think you will find it a refreshing common sense view of the present, for Tomlinson's musings upon the conduct of Western civilization have the virtue of being unstudied, natural and basic. He writes in recognition of the man who carries on civilization through war and peace, depression and prosperity, who selects the classics that Alayne spoke of, but knows little and cares less about modern cults in art or politics, and who is therefore ignored (when not despised) by those who fancy themselves intellectual aristocrats. He is the common man, and he has qualities, Tomlinson suggests, that have yet to be appreciated. One such quality stands out in my memory of the article, and bears especially on our present discussion. Tomlinson says that the common man doesn't care for poetry, except when he understands it, and would 'die miserably if left alone in a Celtic Twilight'; he has never read Marx, for instance, and would not understand him if he did; but the Parables of Jesus 'get through to him with the ease of sunshine,' in Tomlinson's phrase. How is this? What does it mean? asks Tomlinson, but gives no answer. However, even to raise the question shows perception, and we can answer it ourselves on the basis of Theosophy. The Parables of Jesus, like those of Buddha or Krishna or H. P. Blavatsky, 'get through' to the real man like sunshine indeed, for they are of the very nature of the 'Lord of Light' within every human being. Where there are few hindrances of intellectual pride or of kamic doubts and suspicions, where great truths are allowed to work in the inner nature, they awaken the inherent ideas impressed in man's imperishable being."

"We left Coogan behind long ago," Janice said then, "but I want to read you his comparison of the two theories—free will and determinism—and their practical effects. If a man has free will, says Coogan, 'then no matter what the threat or what the attraction, provided only he clearly perceives the fact of a twofold choice with proportionate motives, his choice is in his own hands, he can still stand firm.' Let his heredity and environment be what they may, a man who is conscious of his power to choose can master his fate.

"Determinism, which assigns heredity and environment as the arbiters of a man's life, leaves the individual a prey to all manner of unforeseen and irresistible influences. In Mr. Coogan's words, 'according to determinist theory, let him be the son and heir of a professor of criminology and a policewoman, let his environment be air-conditioned and sterilized, let him be raised on one cow's milk and let no metal touch him; let him have the courage of a Daniel Boone and the intelligence of an Einstein, nevertheless, some obscure

defect, say, of the "glands of destiny," may disgrace him.' In the major crises of life, a man cannot be certain that the force of evil circumstance—which, it is held, he is powerless to resist—will not turn him aside from his noblest aims and highest purposes."

"That's a good point to bring out," Max commented. "You know, it is quite remarkable how some people can apparently be convinced of free will without knowing about reincarnation and karma. But then, that isn't exactly true, either, for we know that no man of perception reasons from logic alone. Consciously or unconsciously, he weights the scale in favor of his inner conviction of 'what must be.' To my mind, nothing shows more forcibly than a formulation like Coogan's what a need there is for the *implementation of faith* which is provided by the definite theosophical teachings on the nature of man, law and human evolution."

"Faith is right and good in its place," Gail commented, "but a man should have the philosophical groundwork to support it. Karma is just that. In the *Secret Doctrine* it is called a noble expression of man's primitive intuition about Deity."

"And how about H.P.B.'s statement that the doctrine of Karma is the only possible reply to the Pessimists?" King asked. "She was referring to the Schopenhauer and Von Hartmann schools, but the statement is no less true with regard to the ordinary pessimism we are apt to encounter in an average man. In this connection, Mr. Judge's statement in 'Synthesis of Occult Science' is one we can well afford to learn by heart; 'Without Karma and Reincarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be.' That synthesis of the second and third propositions of the Secret Doctrine should be a recurring help in companionable promulgation."

Great Ideas in Small

The Higher Self is the Supreme Reality for each man. That is Deity. The Higher Self of one is the Higher Self of all. That is Brotherhood. The highest action is for and as the Self. That is Law. Self-realization is the summation of spiritual evolution. But, as W.Q.J. wrote, "To meditate on the Higher Self is difficult. Seek then, the bridge, the Masters." Men are gods, and the gods are men. Even an intellectual realization of this is a long step toward freedom from the shackles of contemporary superstition.

SCIENCE AND IMPERSONALITY

THEOSOPHY inculcates an impersonal attitude toward life. This attitude arises from the very nature of Truth itself. Deity in Theosophy is not a personal Being, but an Impersonal Divine Principle. Karma is immutable Law and cannot be interfered with nor obstructed by any agency. It is absolutely impersonal in its operation. Progress is not through privileges or special gifts, but is ever determined by individual effort and merits. Impersonality is the fundamental conception underlying the whole system of life taught in Theosophy.

Science too makes claim to impersonality, and we shall compare its ideas in this regard with those of Theosophy. Scientists are one in declaring that their attitude is that of unprejudiced search for truth, and no one perhaps has expressed the scientific approach better than Thomas Huxley, one of the outstanding scientists of a past generation. His words are:

> Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before a fact as a little child, be prepared to give up every pre-conceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.

When we come to examine scientists individually, however, we find that they are rather particular about the facts before which they sit down as little children. Huxley, for example, declined to sit down before the "facts" of Spiritualism, declaring that "the fundamental doctrines of Spiritualism lie outside the limits of philosophical inquiry." Science can hardly be considered as truly impersonal in its search for knowledge if it has any prejudice against investigating the "facts" emanating from those departments of nature which lie beyond the ken of the physical senses. The materialism peculiar to the generation of Thomas Huxley is happily passed, and to-day the scientific world has made great strides toward the domain of the occult side of Nature, and many of the Secret Doctrine teachings have been corroborated.

H. P. B. wrote in Isis Unveiled:

> Toward Science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. *"Science is the understanding of truth or facts,"* says Webster: "it is an investigation of truth *for its own sake* and a pur-

> suit of pure knowledge." If the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices.

The wished-for divine goal of science will only be attained when scientists understand the true meaning and source of "impersonality," and this will be found in "the hitherto unexplored mystery of Psychology." Psychology is the science of the psyche or Soul, and in this science the study of (tempera-) Mental states, with which modern psychology is chiefly concerned, is only a minor aspect. Soul is the Real Man and of the very essence of Deity. It is the source of true impersonality. In Theosophy an impersonal attitude toward life is nothing more than regarding life from the point of view of Soul or Reality.

As the nature of soul is altruism, impersonality does not imply a cold detachment, but compassion for all that lives. "Compassion is the Law of LAWS—eternal Harmony, Alaya's SELF." When science discovers this ultimate law of divine nature, then only will it understand the true nature of impersonality, and the gulf which separates material from occult science will disappear. An impersonal method does not consist in the pursuit of knowledge out of intellectual curiosity regardless of the effects of our activity on our fellow-men. Impersonality means moral responsibility, unselfishness, a high sense of duty and the purest motivation.

GLASS AND SILVER

One day a Chassid came to the Rabbi—he was rich, but a miser. The Rabbi took him by the hand and led him to the window. "Look out there," he said. And the rich man looked into the street. "What do you see?" asked the Rabbi. "People," answers the rich man. Again the Rabbi takes him by the hand, and this time leads him to the mirror. "What do you see now?" he says. "Now I see myself," answers the rich man. Then the Rabbi says: "Behold—in the window there is glass and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but see only yourself."

—S. ANSKY

PRACTICAL THEOSOPHY

THE ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrine a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then—pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its

---

*This article was first printed by William Q. Judge in *The Path* for July, 1890.

beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were the theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

"Teach, preach, and practice this good law for the benefit of the world, even as all the Buddhas do." —QUILLIAM

ON THE LOOKOUT

Spiritualism in Britain

The twentieth century cycle of Spiritualism is beginning in England under heroic auspices and against a background of portents of the "divine." The modern prophet of the rapidly reviving interest in spirit-survival is Lord Dowding, who was Commander in Chief of the Fighter Command, Royal Air Force, during the Battle of Britain. This hero of the tremendous struggle which saved Britain from invasion, now retired, is devoting all his energies to writing and lecturing on Spiritualism. He speaks two or three times a week to Spiritualist gatherings, the lonely, curious and bereaved flocking to hear him in great numbers. As the savior of England in her hour of greatest danger, he speaks with peculiar authority; and he is personally convinced that the hand of Providence was behind the outcome of that struggle. He is quoted in *Liberty* of Feb. 5 as declaring:

> "I say with absolute conviction that I can trace the intervention of God, not only in the battle itself but in the events that led up to it. If it had not been for this intervention, the battle would have been joined under conditions which, humanly speaking, would have rendered victory impossible."

"Legions of Angels"

Dowding's retirement, the *Liberty* writer suggests, resulted from official disapproval of his interest in Spiritualism. After the Battle of Britain he wrote a book, *Twelve Legions of Angels,* but it was withdrawn from publication at the request of "a highly placed official." Apparently the book laid too much of the victory to the credit of the "angels." As a civilian, however, he has been able to generate an extraordinary interest in the after-life. According to *Liberty:*

> It was Dowding who really put spiritualism on the map. The sensational London newspaper, the *Sunday Pictorial,* started the boom. The *Pictorial* had used spiritualism before to attract reader interest, and it sponsored several mass meetings at Albert Hall before the war. But it really hit the jackpot with a series of articles by Dowding which ran for a month under the title Did They Really Die? The accompanying ballyhoo explained: "Today begins one of the most remarkable documents this newspaper has ever published. Sir Hugh Dowding publicly declares, 'I am sure that our war dead live on. . . . I have read messages from them'."

Dowding disavows any personal psychic capacities. His medium is a Mrs. Hill, whose "control" is the departed shade of her father, Col. Gascoigne, a veteran of Khartoum and a friend of Cecil Rhodes. Gascoigne's "spirit" is Dowding's informant of experiences in the other world.

"Spiritual" Warfare

There is little difference between the messages received from the alleged "spirits" of former soldiers and airmen through Mrs. Hill's "control" and the spiritualistic communications of the first great war of this century, and for that matter, the communications of a century ago. There is the same nebulous description of life "over there," the same personal tone and lack of spiritual qualities. Some of the "spirits" interest themselves in the conduct of the war, as, for instance, is shown by a report from Col. Gascoigne just after the attack on Sicily:

> "It has been most interesting to watch our attack. We were able to prepare your weather, and your men think it is O. K. We were able to get precision and accuracy into the bombs you dropped on German headquarters. But when your people get the blood lust, we cannot work. The Black Forces feed on this."

One spirit, according to Dowding, has taken under its particular wing a bomber called "Felix the Cat," asserting through the medium that if the plane "doesn't come back every time, it is going to be my fault."

Dowding's audiences are made up largely of women, sweethearts and wives whose loved ones are lost or missing. The men are usually fathers of men who have not come back. This modern apostle of Spiritualism receives thousands of letters from friends and relatives of the dead, and at his meetings, the cry is heard, "God bless you, Lord Dowding, God bless you for giving us hope."

A Growing Movement

Liberty summarizes the present interest in Spiritualism in England:

> Almost anywhere you go in London, but particularly in the working-class areas and the suburbs, you see posters advertising spiritualist papers and meetings: Do the War Dead Come Back? Survival Proofs. The War Dead Live On.
>
> There are at least five nationally circulated spiritualist weeklies, led by *Psychic News*. In London alone there are more than seventy-five spiritualist churches and centers, each holding from five to twen-

ty services and seances a week. And the number is growing by leaps and bounds. There are private mediums and teachers by the hundred. There are three spiritualist members of Parliament: Dr. Sydney Peters, T. J. Brooks, and Sir Earnest Bennett.

And the movement isn't confined to civilians. Thousands of spiritualist books and papers are mailed to the troops each week. *Psychic News* alone has distributed 15,000 pamphlets and books and nearly 150,000 newspapers to the forces, the bulk of them to canteens and Army libraries. The extent of the interest in the forces is suggested by a survey of questions asked most frequently of chaplains in the Royal Navy, R.A.F., and Army. The Navy and the Army are interested in a variety of subjects, but in the R.A.F. the big question is: Is there life after death? The men have asked: "Do we rise from the dead? How?" "Is Spiritualism true?" "Is there a heaven and hell?" "When will the end of the world come?"

Gremlins and Ghosts

It is natural enough for flyers to show a special pre-occupation with the theories of the Spiritualists. Their lives are spent, almost literally, between Heaven and Hell, and strange speculations about death would be expected of them. Evidence of the "superstition" of airmen, or of their susceptibility to psychic experiences, was provided a year or so ago, when the news of "gremlins" crossed the Atlantic from American Army Air Forces stationed in London. Gremlins are "aerial pixies" who are held responsible for all manner of mechanical disturbances affecting the pilots and their planes. Slightly more substantial than these vexatious imps was the "Montrose ghost," seen by flyers at the Montrose Field in Scotland, during the first World War. This apparition was believed to be that of a brilliant young pilot, the victim of an air crash caused by faulty repair of his machine. When the latter fact was established, several years after his death, the ghost ceased to appear at the flying field. The Montrose legend has been recently revived in England (see account in *Air Trails,* May, 1943).

Among flyers, also, the toll of the war has probably been the most severe, with consequent broodings on the meaning of death by the men. But if past experience can illuminate the general interest in Spiritualism in England, it may be concluded that these are the premonitory symptoms of a great tide—the mid-century cycle of psychism. The fact that its beginning happens to coincide—indeed, has been hastened by—the most destructive war in European history adds gravity to the event and may result in a tragic increase in the hysteria that will undoubtedly accompany the progress of the cycle.

The Capacity for Belief

For some years now intelligent English observers have been worried by the widespread dependence of the people on astrology in that country. Letters in the *New Statesman and Nation,* British liberal weekly, have several times reported that this pseudo-occult fad is at its height, and the whole tendency to interest in things psychic has been identified as "escapism" sought by a people tense and weary from the strain of war. Theosophists, however, may realize the origin of a deeper current of causation in this trend. It is the stirring of nascent powers, the opening of a new sensitivity and the beginning of susceptibilities to delusion that, as the cycle grows, may make the nineteenth century interest in psychic phenomena seem by comparison a trivial affair. Some indication of the meaning of present-day Spiritualism may be gained by a reading of the early chapters of *Isis Unveiled,* the first three articles published under the title, "Fragments of Occult Truth," and H. P. B.'s *Five Messages to the American Theosophists.* These sources provide an evaluation of nineteenth century Spiritualism, as well as general statements which apply with equal force to the present and the future.

It is of particular importance to appreciate the intense longing for certainty of immortality felt by those whose loved dead are mere youths, cut off in the first flush of manhood. Their capacity to believe in Spiritualism on the flimsiest sort of evidence is greatly increased by their grief, and the tragedy of such hopes augmented by the apparently supernatural information derived from mediums is too heart-rending to dwell upon. Were there only the shells, or the remains of suddenly disembodied soldiers to be heard from at this time, one might be reticent in shocking these suffering ones with the truth about the "messages" they receive, but the unfortunate fact is that the Astral World is occupied by other entities, either conscienceless elementaries, or merely mischievious elementals, both classes of which have no scruples in the deception of those whose better judgment is bemused by grief.

A Psychic Revolution

That the phenomena of Spiritualism in this cycle may develop rapidly there is little doubt. That some of them will be exceptional, bordering on the miraculous, may also be expected, for the barriers of rationalism and skepticism are already almost worn away by emotional exhaustion. Also, the mind of the contemporary

Englishman has been well-prepared for believing in the more sensational aspects of the occult, as is the case to a lesser degree among Americans. For some years now, English travelers to India have been publishing quite plausible reports of the powers and achievements that yogi training can produce. Publishers of "occult" books did an increasingly thriving business before the war, spreading popular ideas about occult "development," astrology, and the mysteries of the East. Further, the renascence of spiritualism comes at a time when the orthodox Christianity of the Anglican Church has been under the determined fire of liberal thinkers for decades. The sands of Anglicanism have about run out. As the questions asked of their chaplains by the British soldiers and sailors show, the people simply do not believe in the Thirty-nine Articles any more. Join all these tendencies together, add the dynamic and even glamorous appeal of bridging the gap of death through Spiritualism and the formula for a veritable psychic revolution is before us, needing only a spark to touch it off. And if the *Liberty* account of Spiritualism in England may be relied upon, that revolution has already begun.

Cross-reference on Karma

As a "cross-reference" to Lin Yutang's chapter on Karma in *Between Tears and Laughter* (reviewed in Theosophy for February), we note a letter by Aldous Huxley, published in *Common Sense* for July, 1943. The letter is of interest, first, as an optimistic repetition of the philosophy which inspired the words, *a new order of ages,* on the great seal of the United States, and second, as an excellent fulfillment of one of William Q. Judge's "Theosophical Prophecies" (1886):

> The Sanscrit language will one day be again the language used by man upon the earth, first in science and in metaphysics, and later on in common life . . . the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises.

Huxley writes on America's relation to Europe:

> There is great refreshment to be found in a country that is still underpopulated and unoppressed by too much of the wrong sort of history. Over vast expanses of America there just isn't anybody there; and where there is, there are almost no ghosts out of a dead but still malevolently active past.
>
> Every human society possesses what the Indians call its *karma*—the destiny which its past activities have created for it. Some of these past activities were good; but at least as many of them were

foolish or downright wicked. Sorokin has pointed out that, during the last few centuries, Spain has spent on the average seventy years out of every hundred in foreign or domestic war; England, fifty-six years; France, fifty; Germany, twenty-eight. And war is only one of the evils in which an organized society can indulge. The destiny created by these past atrocities compels the nations to commit further atrocities in the present. Conditioned by the memories of old wrongs and vanished glories, swayed by traditional hatreds and rivalries, committed by previous successful aggressions to bad and dangerous policies of imperialism, or by previous failure to equally insane policies of revenge and compensatory aggrandisement, the unhappy peoples of Europe march forward, self-condemned, towards foreseen disasters and familiar catastrophes.

Thanks to the astonishingly good management of its founders, aided by the astonishingly good luck of its circumstances, America has hitherto been fairly successful in resisting the temptation to create for itself the appalling *karma,* which hangs like a heavy cloud of doom over nationalistic and imperialistic Europe. Will its people and its leaders have the wisdom to go on resisting in the future? Time alone will show. Meanwhile, America remains a land of freedom, not merely in the political sense, but also and even more importantly in the sense of being free from those fearful compulsions to evil which a society imposes upon itself by its past crimes and follies.

Common Sense is a journal of opinion which appears to have gained increasing respect through these turbulent years of war. Other supposedly "liberal" magazines turned themselves over to the mass production of propaganda and thus lost "face" with many liberals who then gave their attention to *Common Sense,* enabling that magazine to more than double its circulation since Pearl Harbor. That theosophical ideas should find such natural expression in a magazine generally free from political "axe-grinding," may indicate the natural, unforced adoption of the philosophical approaches of Theosophy by many of those who genuinely seek to clarify the primary causes of our social and international difficulties.

Migrating Miracles

The Rev. Dr. Harry Emerson Fosdick, whose reputation is that of a modernist and liberal among Christian clergymen, is reported in the New York *Times* of February 7, to have decried the rising interest in "Superstitious Magic," and the falling away from faith in the providence of God. In a sermon the day before he said:

> Millions have given up an intelligent, ethical, spiritually-minded reliance on God's providence and grace to believe in astrology, palmistry, numerology, in the power of amulets, and in endless forms of cheap and superstitious magic. The woods are full of it, as though man instinctively knew that there is something miraculous in the cosmos, and if they do not have an intelligent faith in God and His providence, they will find crazy substitutes for it.

Dr. Fosdick's topic was, "On Believing Miracles," and he stated that miracles do not have to mean broken laws:

> If man can thus use law-abiding processes to unexpected and amazing ends, why cannot God do the same? If one believes in God at all, it is absurd to picture Him tied hand and foot by laws He has Himself ordained. Are not the law-abiding processes of this universe at His disposal, at least as much as they are to us? So the idea of miracle that lately migrated from the realm of religion to the realm of science can now migrate back again.

Blasphemy Toward Providence

Have Dr. Fosdick and other clergymen stopped to consider why millions prefer so-called magic to blind belief in a personal God, whose ways are past finding out? The average man's reason can no longer reconcile the reign of law and justice with the doings of a God who refuses to be "tied hand and foot by laws He has Himself ordained," or in other words, who revokes his own laws at his own sweet will. Man's reason tells him that the universe cannot be governed by Immutable Law and by miracles at the same time. This attempt on the part of the clergy to reconcile the irreconcilable has resulted in a loss of faith in the Church. Dr. Fosdick himself appears to see the absurdity of explaining "miracles" as the breaking of nature's laws; but since he posits an anthropomorphic God who is the author of the laws of the universe and hence is above them, he must perforce uphold the idea of miracle.

Theosophy teaches that the universe is governed by abstract impersonal Law whose nature is absolute harmony and that this Law *is* Deity. All of the suffering and sorrow of the world is due to man's *personal* action in violation of the *impersonal* law of universal harmony. Regarding God's Providence the *Secret Doctrine* says:

> Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "Such is the will of God."

Sorcery and Magic

Dr. Fosdick repeats an idea which was quite common among the intellectual portion of mankind at the time that the Theosophical Movement was inaugurated in 1875 but which is not generally held to-day, namely, that belief in astrology, amulets, and magic is pure superstition. Science has outgrown its former materialism and now admits the potency of the hidden side of nature. That which has contributed most to this advance is the great outpouring of knowledge about the occult side of Nature and of Man contained in the writings of H. P. Blavatsky and William Q. Judge. No one who has read *Isis Unveiled* with an open mind could possibly regard belief in magic as cheap superstition. What the world needs and what Theosophy furnishes is *Knowledge;* and also the ability to distinguish between beneficent or White magic and maleficent or black magic. The basis of true magic is *spirit.* Says H. P. B. in *Isis,* "Arcane knowledge misapplied is Sorcery; beneficently used, true magic or WISDOM."

"Pattern for Wild Life"

Nature, if studied with intelligent sympathy, reveals to man her secrets of life and living. She is an impersonal teacher, or, rather, she induces in her true students the attitude of impersonality which, more than anything else, purifies the brain mind and allows the transmission of spiritual truths. The experiences of H. H. Sheldon in nature-photography, for instance, have taught what thirty years of collecting natural history specimens failed to teach—that "the whole of our wild life is woven into a pattern, all species interrelated with each other and with nature, in a synchronization giving the lie to the term 'dumb animal'." In "Pattern For Wild Life" *(American Annual of Photography,* 1944), is described one of the truths discovered when the author began hunting with a camera instead of a gun:

> We made it a practice, in putting out food, to whistle; and it was astonishing how quickly cottontails, quail, and many varieties of birds learned to rally around when they heard the feeding whistle. Apparently they accepted this as a signal of "all's well"; because, during the spring, when we walked through the woods where the quail were nesting, and gave this whistle, the brooding quail did not trouble to get off the nest at our approach. A later event . . . inclines me to believe that word of my harmlessness may have gone out through the whole neighboring woods.

Or, as the ancient aphorisms of Patanjali affirm: "When harmlessness and kindness are fully developed in the Yogee (him who has at-

tained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him."

"Starry-eyed Idealists"

A contribution to the perennial debate of "practical" men *versus* "idealists," is made by Struthers Burt in the feature, "This Can Be America" (March *Ladies Home Journal)*. The article adduces evidence in favor of the "visionaries" from a man whose experience and conclusions are not unlike those of Arthur Koestler (see February *Lookout)*. Struthers Burt writes:

> Everyone will admit, I imagine, that being a prisoner of war is a realistic business. A man either goes mad or else gets down to hardpan. Most of them get down to hardpan.
>
> During the past four years being a French prisoner of war, for any thinking Frenchman, must have been a particularly grim and realistic business. Deprived of any authentic news, such men must have felt naked and alone. They must have reached that nadir of despair from which evolves either complete hopelessness or else pure thought.
>
> Marcel Haedrich is a young Frenchman who was captured by the Germans in the spring of '40; and for over a year, until he escaped, he lived in a German prison camp. Not long ago he published a book, *Barrack 3, Room 12,* in which he told of his experiences; but what is more—much more—unfolded the philosophy which his despair, his hours of enforced idleness had woven slowly like a web. Now that philosophy is part of him, as it must be part of thousands of other prisoners of war.
>
> This is what he says: "The idealists are always right. It is only our lack of faith which is their weakness."
>
> It takes character to believe; to believe in nothing requires only weakness.
>
> But that isn't all, by any means. The "starry-eyed idealist" is the only practical man in the world. The only hard-boiled, clear-visioned, farsighted, two-fisted fellow there is. Everyone else is just being sentimental about something. . . .

Enemies of Society

> Whether you like it or not, you're here in this world for a longer or shorter time, and with you, in the same condition, are all other living men and women. You're here—that's one of the few facts anyone knows. All right, while you're here, you, and all like you—

all the living—are in possession; they are masters of this "here." . . . This "here" is your property. You own it jointly. You belong to a corporation, a secret society whose only enemies are death, stupidity and selfishness. As directors of a corporation, do you allow it to go bankrupt through sloth or inattention or confused counsel? . . . Even if you consider yourself no more than a higher form of animal, dust that blows and is gone, the argument does not alter. The den is yours while you inhabit it; and practically all animals, save man, within the limits of their capacities, keep their dens and environments fairly clean. The pig, left to himself, is clean as a whistle.

Yet man is the only animal who has entire free will and who possesses all the knowledge and all the tools that will keep his den and environment clean. He alone possesses the great gift of choice.

He can make this den and this environment hell, as he is now doing—and has done again and again—or he can make the world a decent place in which to live, both for himself and others; for don't forget that no man lives to himself—it can't be done—and that "the bell tolls" for all.

"Common Sense and Common Knowledge"

Well—what's that but idealism? Also, what's that but common sense and common knowledge?

The idealist does exactly what every inventor does: he sees a need and seeks to supply it. Would you build a house without a plan? Would you sow a field without a program? Would you marry a girl with no thought of the future? Would you go on a journey with no knowledge of itinerary? Would you check your baggage with no care for its destination? Would you write a novel that had no thesis?

Maybe you would; but, if you did, would you call yourself "practical"? And yet every day men and women who should know better call those who try to plan life a little "starry-eyed idealists."

The next time you hear anyone call anyone else that, look out for him. He's a fool. Nor does he know the meaning of even the simplest adjectives. "Starry-eyed" is no insult. All it means is that you look up from the earth occasionally.

And That Can Be America

"Progress Through Catastrophe"

The barometer of human society has long indicated the fall of ideals, and this year in the United States saw no great turning to the ideals of Lincoln and Washington, in honor of the cycle of their

birth. It would seem that Americans, in their pre-occupation with the form of their government, are caring less and less about the pioneers who are the Soul of the Republic. Prisoners of war, through intense suffering, are learning what are the realities and necessities of life, and something about the "subsistence level" of spiritual knowledge. Some, as we have seen, are awakening to the practicality of philosophical attitudes they have been accustomed to dismiss as "mystical" or idealistic. But these are a minority. What of the majority? The cost of such learning is well-nigh prohibitive. Besides, as Robert M. Hutchins has said, "The trouble with the doctrine of progress through catastrophe is that you can be sure of the catastrophe, but not of the progress." So it is that mankind needs to find the way to progress *without* catastrophe, and that, indeed, is the aim of the Theosophical Movement, and the purpose for which the theosophical doctrines are before the world. The following "prophetic" words of William Q. Judge, spoken before American Theosophists in April, 1892, have poignant meaning today:

> Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people. . . . But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress, in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for.

In the coming decades, strong souls from other ages will be attracted back to earth in participate in the great cycle of 1975. Mr. Judge has prophesied elsewhere that this century would see a "revival of genuine philosophy." This means, among other things, the reincarnation of genuine philosophers, of idealists who will require training in methods of philosophical investigation to revive, bring forth and augment their ancient skill. *This* means preparation of teachers, textbooks, and schools, by and through which "idealistic" education can be carried on. A culture which does not appreciate idealists will live only in the past. A civilization which does not prepare for idealists will live only in the present. That civilization and that culture alone which prepares, provides for, and maintains the genuine aristocracy of ideal thinkers—will live in the future.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

OTHER U. L. T. LODGES

SAN FRANCISCO (3), CALIFORNIA — Pacific Building, 4th and Market Streets
BERKELEY (4), CALIFORNIA — Masonic Temple Bldg., Bancroft and Shattuck
SAN DIEGO (1), CALIFORNIA — 505 Commonwealth Bldg., 524 B Street
PASADENA (1), CALIFORNIA — 329 East Green Street
HOLLYWOOD (28), CALIFORNIA — Theosophy Hall, 1631 Cherokee Avenue
PHOENIX, ARIZONA — 32 North Central Avenue
NEW YORK CITY (22) — 22 East Sixtieth Street
PHILADELPHIA (3), PENNSYLVANIA — 2012 Delancey Street
WASHINGTON (9), D. C. — 709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA — 424 Richmond Street
LONDON, ENGLAND — 17 Great Cumberland Place, London, W. 1
BOMBAY, INDIA — 51 Mahatma Gandhi Road
MATUNGA, BOMBAY PRESIDENCY, INDIA — Putla House, Bhaudaji Road
BANGALORE CITY, INDIA — 15, Krishnarao Road, Basavangudi
PAPEETE, TAHITI — Rue du Docteur Fernand Cassiau
SYDNEY, AUSTRALIA — Federation House, 166 Philip Street

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, a photographic facsimile of the Original Edition, the two volumes bound in one	7.50
INDEX TO THE SECRET DOCTRINE, for Students	3.00
THE SECRET DOCTRINE *and* INDEX	10.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	2.50
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	3.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.00
THE VOICE OF THE SILENCE, our own Edition	1.00

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY, our own Edition	1.50
LETTERS THAT HAVE HELPED ME, our own Edition, Vols. I and II in one book	1.50
THE BHAGAVAD-GITA, our own Edition	1.50
NOTES ON THE BHAGAVAD-GITA	1.50
PATANJALI'S YOGA APHORISMS, our own Edition	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Collected Letters and Talks on Theosophy, by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY, by Robert Crosbie	1.50
THE THEOSOPHICAL MOVEMENT, a History	5.00
THE ETERNAL VERITIES, for Children, New Edition	1.50
TEACHER'S MANUAL AND GUIDE TO THE ETERNAL VERITIES	2.00
"BECAUSE"—FOR THE CHILDREN WHO ASK WHY	1.50
LIGHT ON THE PATH, Bombay Edition	.75

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 25 cents; 50 copies, $1.00)	.05
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamental Propositions" of The Secret Doctrine	.10
REINCARNATION AND KARMA, containing the "Aphorisms on Karma" by William Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful Essay	.10
EXTRACTS FROM A LETTER, for those who mourn	.10
THE UNITED LODGE OF THEOSOPHISTS, a statement of its history, purpose and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.25
MORAL EDUCATION, for Parents and Teachers	.25
THE LAWS OF HEALING, PHYSICAL AND METAPHYSICAL	.25
WHERE ARE THE DEAD? Theosophy versus Spiritualism	.25
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50

Prices subject to change without notice

Correspondence invited regarding any Theosophical writings

Orders should be addressed, and all remittances made payable to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York